1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 346 341 building; this must have been a predisposing cause of the lateral shifting of some of the stones one upon the other which is to be observed, the moving cause being, I take it, earthquakes. The other neighbouring ruins have a great resemblance to this first, but they are not all three equally ornamented.

[776] These old temples, though clearly devoted to the same worship as what is now followed—Ganesha for instance, the elephant-headed god, being among the prominent figures—are quite neglected by and hardly known to the people around.[1] But we will now go to a spot that is in the bloom of repute as a holy place, that is resorted to on certain days both by the people of the hills and by many from afar.

361 783 • 788 This is *Parmandal*, a place of pilgrimage that the Hindūs visit for the purpose of obtaining a moral cleansing by bathing in its waters. It is situated in a nook among the low hills, far up one of the ravines that drain down to the plain. I went there with the Maharaja when he and all his Court made the pilgrimage—if so it can be called—on I forget what special day. It is two marches from Jummoo, and we went with a large camp, nor were we intent wholly on the religious ceremonies, for on the way the jungles were beaten and some good pig-sticking rewarded us.

We entered the hills by the winding valley of the Devak stream, the name of which denotes a sacred character. We encamped at Utarbain, which is a place but next in religious importance to the one that was our goal; here were two gilt-domed temples surrounded by cells for Brahmans to live in. The Maharaja gave food this day to all Brahmans who might come; a large number were collected in the quadrangle to partake of it, and presents were given—quantities of flour and other provisions, and money as well—to those Brahmans who permanently stay here. From Utarbain we made the journey to Parmandal and back in an afternoon; we continued up the sandy bed of the same stream; as we went on the valley became more confined and its sides more rocky; thus winding up we suddenly came at one of the turns in sight of a strange collection of buildings strangely situated. A double row of lofty and handsome buildings with

[1] [i.e. temple ruins in the town of Babor--Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

nought but the sandy stream-bed between them; there was the chief temple with a fine façade, and, behind that, numerous domes, one gilt one conspicuous; most of the others are houses built by the courtiers of Ranjît Singh, who was attached to this place and occasionally visited it; they are now inhabited by Brahmans.

The whole place was alive with people who had come to bathe and to worship; booths and stalls, as for a fair, had been put up in the middle of the sandy space; the picturesque buildings, backed close by sandstone rocks, and the crowds of cheerful pilgrims, made a gay and pretty scene. It is only for a short time after rain that a stream flows over the sands, now they had to dig two or three feet to reach the water; numbers of holes had thus been made, and the people scooped up enough water to bathe themselves with; the atoning power of such a ceremony is considered in these hills to be second only to that of a visit to Hardwâr on the Ganges.

A journey of not many miles from Parmandal, but by a rugged path over difficult hills, would bring us to the two strange little lakes named *Sarola Sar* and *Mân Sar*, the latter word of each name being the one used for "lake." They are 8 or 10 miles apart, but are on about the same strata, and are each about 2000 or 2200 feet above the sea, being situated somewhat high on or between the parallel ridges.

Sarola Sar may be said to cover a kind of platform, from which on two sides the ground falls rather steeply, while on the other sides are low hills; the lake is about half a mile long and a quarter of a mile broad, a pretty spot; mango trees and palms adorn its banks, and cover thickly a little island in the centre; while the sandstone hills round are partly clothed with brushwood, and shaded, though lightly, with the bright loose foliage of the long-leafed pine.

Mân Sar is a larger lake, perhaps three-quarters of a mile long and half a mile broad; it is in a very similar position, at a high level, and nearly surrounded by hills, but at one side there is a great descent into a steep valley or ravine.

1; Drew G-2 (1862-1872) 1875 AVI Kashmir AVI

As to religion, all I have met—all who live within these territories—are Mussulmán. 563

VALLEY OF THE CHINAB.

In reaching Bhadarwáh we had entered that portion of the Middle Mountain region which drains directly into the Chinab, and we will now take a general view of the country that constitutes the valley of that river, so far as it flows in this particular mountain-tract. 133

The Map shows that the ridge we last crossed stretches from near Bhadarwáh in a direction a little north of west for more than 30 miles, as the crow flies, while the length measured along its sinuosities would be a good deal more. Points on this ridge are 12,000 feet high, but 10,000 is its more general elevation. While the higher parts are rocky, other portions of its summit are rounded and grass-covered, with rocks showing only here and there. At the western end, towards Bádi, the slopes of it are steeper and the edge narrower. The rock that composes it at this part is a massive and hard limestone. Near here a short branch goes off towards the plains, which culminates in a peak, that, viewed from below, shows a very marked triangular form, and is flanked by two others of similar shape. This bears the names of Trikúta and of Devi Thán; near its summit is a spot that is a place of pilgrimage much resorted to by Hindús from the Panjáb. In the beginning of the hot weather one every day saw passing through Jammoo numbers of people from the plains, mostly of about the rank of shepherds, on their way to this place, with their wives and families, the women mounted astride on a pony and supporting a child or two. An excursion of this sort for them corresponds to our trips to the seaside; and if they meet with more fatigue and rough work in the journey through the hills than is suitable to a pleasure trip, then the religious object of the journey enables them to bear discomforts, which with us would likely be the cause of unrelieved grumbling. 788 484

From that long ridge branch out towards the north a number of spurs, which, like what they branched from, have but narrow 133

Is Drew G-3 (1862-1872) 1[illegible]5 AVI Kashmir AVI
& Tibetans AJ4

K 133

towards the south; a smaller, steep, stream comes down from the north-east, while right in front of us as we come up from Sonámarg is a great precipitous rocky mountain, which I have tried to represent in the annexed sketch.

VIEW APPROACHING SÍNTAL.

K 788

A road leads up the valley of the main stream to Amar Náth, a noted place of pilgrimage for Hindús; the pilgrims, however, approach it from the other side, from the direction of Pahlgám, crossing a Pass to reach it, as the route by this Sind Valley is apt to be made impassable in summer by the rising of the river waters.

THROUGH THE PASS TO DRAS: TWO MARCHES.

WT 153

We follow the valley of the smaller stream that comes down from the north of east; after a short distance we see that it comes out of a narrow steep-sided ravine which has a considerable fall; to follow it up through the ravine would lead us direct to the

from Gulmarg, affords a glorious view of Kashmir Valley and its surrounding mountain ranges including Nanga Parbat. It is 1,600 feet higher than Gulmarg and can be reached by a rough pony track through forest area. Towering over Khilanmarg is Affarwat, 14,000 feet above the sea level. It has a picturesque blue lake. One can ride to Khilanmarg and thence climb Affarwat on foot. Gulmarg has been developed as a modern hill station and continues to attract visitors, mostly Europeans, in increasing numbers, in the summer. It also attracts ski-ing enthusiasts in December, January and March each winter, when meetings are arranged by the Ski Club of India. 361 485 133

Toshmaidan.—This can be reached by three marches from Gulmarg, and is one of the most beautiful *margs* (literally meadows or pasture lands) of Kashmir. The path is steep, but fit for ponies.

Ganderbal.—This is a small village on the banks of the Sindh river at a distance of 13 miles from Srinagar, and 5,220 feet above the sea level. Visitors generally stay in boats moored along the river. By road it is half an hour's drive from Srinagar. As in Pahalgam and Gulmarg, there are here post and telegraph offices, the Government dispensary and a police station. The Sindh river and its tributaries in Ganderbal supply fish in abundance. Ganderbal is the starting point of excursions to famous places like Sonamarg, Baltal, Zojila mountain, Lake Gangabal and the Harmukh mountains.

Sonamarg.—This glacier valley is at a distance of 51 miles from Srinagar, and is 8,750 feet above the sea level. It presents one of the finest pieces of scenery in Kashmir and is noted for its bracing climate. A portion of the road to Sonamarg is metalled and the remaining is a fair-weather motor road. Large camping grounds are available in the valley. The famous Sri Amarnath cave and the Kolahoi glacier in the Liddar valley are accessible from this place also. Snow trout are available in the river at Sonamarg. [911]

Gangabal.—This glen is about 11,720 feet above the sea level and contains an attractive lake. On one side of the lake rises the towering peak of Harmukh (16,900 feet). It is a place of pilgrimage for Hindus. [783]

485 the sea level. It is situated at a distance of 42 miles
361 from Batote on the Banihal Cart Road, and a fair-weather motor road from this place to Bhadarwah has been constructed recently. The climate of the place is very cool.

Batote.—This is a hill station on the Banihal Cart Road at an altitude of 5,116 feet above the sea level, and at a distance of 78 miles from Jammu. It has a natural sanatorium surrounded by pine trees.

Kud.—This hill station with an altitude of over 5,700 feet above the sea level is situated on the Banihal Cart Road, at a distance of 66 miles from Jammu. It commands picturesque scenery. During summer months, it is an ideal hill station for the people of Jammu Province and the neighbouring areas in the Punjab.

Sanasar.—Sanasar is a beautiful valley at the top of Batote Range and is a good health resort. A fair-weather motorable road has recently been constructed from Patni top to provide easy access to this place.

788 Besides, there are a number of places of pilgrimage
491 both in Jammu and Kashmir, which attract a large number of people. Sri Amarnath cave in Kashmir situated at an altitude of 12,729 feet above the sea level, is an all-India Hindu shrine and attracts pilgrims from places far and near every year. The road from Srinagar to Pahalgam, about 60 miles, is metalled, and thence there is a ponyi road of about 27 miles to this cave. Sri Vaishno Deva in Reasi Tehsil in Jammu Province similarly attracts large number of pilgrims every year. The road is open to motor and lorry traffic as far as Katra, and from that place, the cave can be approached by ponies or mules. Harratbal, at a distance of about 5 miles from Srinagar, has a shrine of Muslims associated with the holy Prophet. The shrine is approached both by a metalled road and Lake Dal and attracts many Muslim visitors.

000 The Jammu and Kashmir State provides a vast field for men of different tastes and interests. The holiday-maker finds in Kashmir the chief garden of Asia, with scenery hardly surpassed anywhere else in the world. For the lover of sport a wide range of game is available. The botanist and the zoologist have here a great wealth of flora and fauna. The lovely glens and the shaded mountain spurs in their picturesque settings provide an inexhaustable theme to the genius of the poet and a background for the contemplation of the philosopher. For the

6:Spate N-4 (no date)1954 AWI India
Kashmir
AWI

Baltistan, the country between the Nn Shigar and the Nubra, is slightly more favoured than Ladakh, with *c.* 6 ins. precipitation and more glaciers; but it is still very harsh. The valleys at 8000–10,000 ft have a few patches of pine and deodar on the slopes, willow and poplar along the streams. Agriculture depends on the snow, which lies from mid-December to mid-March; in winter many villages are reached by the sun for barely an hour or two a day, but in summer the heat in the narrow rock-walled valleys—especially around Skardu—is intense. The usual crops, with ordinary and naked barley prominent, are grown, a spring and an autumn crop where water is sufficient. Lucerne, carefully tended, is important, but except for intensive manuring of the sandy soils farming is extremely primitive, and rotations unknown. The hot summer enables a wide variety of fruits—peaches, melons, grapes, above all apricots—and even a little tobacco to be grown. But the absence of the demographically restrictive social institutions of Ladakh keeps the Baltis miserably poor. Here and there washing for alluvial gold ekes out incomes a little, or at least enables revenue demands to be met.

To the E conditions get progressively worse. Around Pangong there are a few fields of barley and peas on the fans at 14,000 ft or a little more; at Tankse "the few houses that constitute the village seem to hide behind a little grove of willow trees planted on one side of a stream, as if these trees were the greatest treasure of a place that wished to put up a brave front, a green and damp façade, to the hostile dry world before it". But on the plateaus NE of Pangong even pastoralism is difficult. The Chang-chenmo Valley has some vegetation: tamarisks on the floodplain, *burtse* on the slopes, and just below the snow-line some flowering plants and patches of grass, shared by tame yaks and wild asses. Here and there hot springs "water the gravelly plains into producing a little green grass . . . so precious that each patch has a name." [44]

Yet this most negative of regions has its place in human history. The old trade to Yarkand and Kashgar is dead or dying, but at the hands of man himself: politics in Sinkiang and Kashmir are responsible for its decay, not the desolate leagues of rock and ice nor the murderous winds of the Karakoram. The passes are open for only five or six months of the twelve; but over them, carried on yaks or even sheep, travelled jade, hemp, and silk from China; from India goods from the bazaars of Srinagar and Amritsar, sugar and salt; borax from the dead lakes of Rupshu. Goods of less bulk, but to many of highest value, also traversed this, one of the strangest pilgrim routes of the world. Chinese disciples of the Enlightened One, seeking the shrines of Peshawar and Sarnath and Buddh Gaya or the libraries of Taxila, fought their bitter way over these savage gables of the world; and here too came Christian men, perhaps fleeing from the tide of Islam, per-

[44] Hutchinson, *op. cit.*, 106–07, 128–38. For the facts of the next paragraph, *ibid.*, 108–11.

6:Spate N-4 (no date)1954 AW1 India AW1
Kashmir AW1

K
788

haps couriers of long-forgotten churches. The great boulder of Tankse bears cryptic testimony to other changes than those of climate. A cross and a long inscription in Soghdian tell of the passage of a Nestorian Christian on the road to Tibet; two words, one unique and untranslateable, of Tokharian also carry the sign of the cross. On another face of the rock the name of Jesus lies among the symbols of Buddhism, dated in the Tibetan manner 'the year of the earth-tiger'; but what year, what century even, cannot be told. Can there be in the world a monument more moving than this rock, in solitude and mystery eternally spelling out its riddle of men who came this way on errands for ever unknown, and rested awhile, and are no more?

BIBLIOGRAPHICAL NOTE

I
113

The Himalayas have attracted a voluminous literature, and this is especially true of Kashmir, the Karakoram, and the greater peaks. Much even of the mountaineering narratives is of little geographical value; exception must be made for the records of the Italian expeditions, especially that of de Filippi on which Dainelli did his admirable glaciological work; but this I know only through de Terra. It is regrettable that, except for Heron's geological contributions, the official *Sketch of the Geography and Geology of the Himalaya Mountains and Tibet* (Hayden, Burrard, and Heron, ND, 2nd ed., 1933) shows a less than modest acquaintance with modern geographical ideas, and, while it contains an immense mass of facts, is perhaps the most incoherent scientific work ever put out by authorities of repute.

Of the travel books, those of Huntington and Dainelli are perhaps the most useful; mention may be made of E. O. Lorimer, *Language Hunting in the Karakoram* (1939) and F. Younghusband, *The Heart of a Continent* (1896). *The Geographical Journal* contains many papers, of which those dealing with the Karakoram are the most important (see note to Ch. I above). In the *Himalayan Journal* Professor Kenneth Mason's glaciological studies are especially valuable. Among papers not cited in the text are D. N. Wadia, "The Geology of Poonch" (*Mem. GSI* LI (1928), 185–370), and "Note on the Geology of Nanga Parbat" (*Rec. GSI* LXVI (1932–33), 212–34); and de Terra's important general paper "Himalayan and Alpine Orogenies" in *Report of the XVIth International Geological Congress*, Vol. II (1936), 859–72.

A special word is due to three remarkable books. H. de Terra and T. T. Paterson, *Studies on the Ice Age in India* (Carnegie Institution of Washington, 1939) is indispensable, not least for its splendid series of 56 plates and 193 text figures. In an unclassifiable class is G. E. Hutchinson, *The Clear Mirror: A Pattern of Life in Goa and in Indian Tibet* (Cambridge, 1936): a mannered but beautiful style, an extraordinary range of allusion, and careful scientific observation combine to form a strange but wholly satisfying work of art. Less mannered but as lively and ranging perhaps even wider is Tom Longstaff, *This My Voyage* (1950).